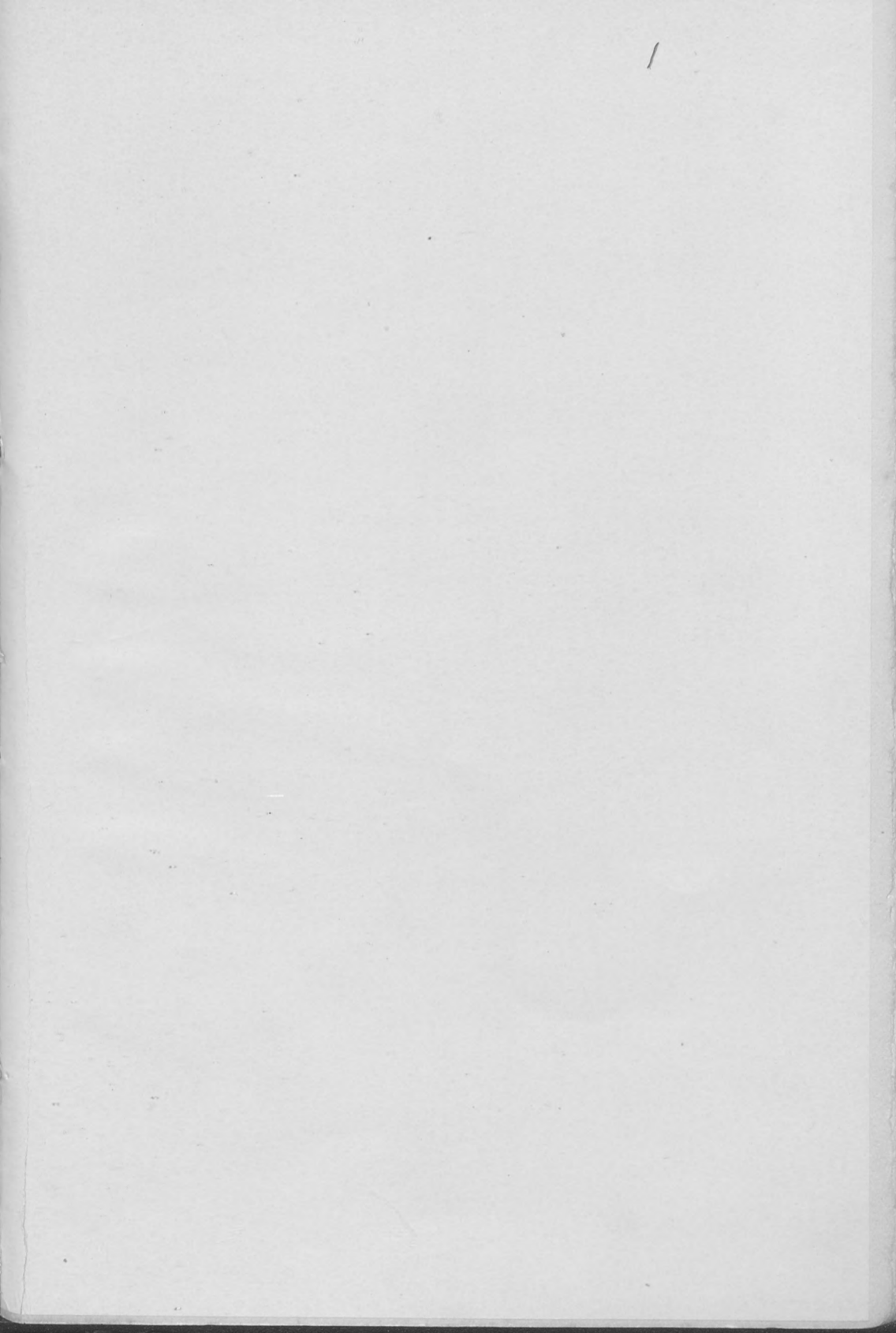


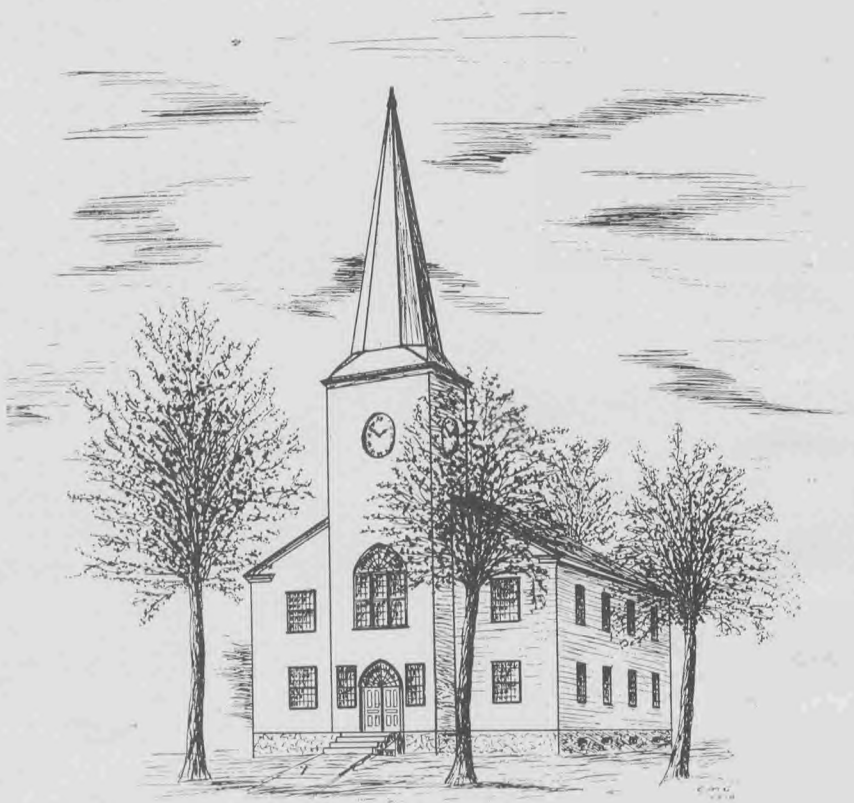
The
Presbyterian Church
in Salina, N. Y.



1810-1910



2



THE FIRST PRESBYTERIAN CHURCH OF SALINA 1822-1853

HISTORY

OF THE

Presbyterian Church in Salina

From its First Organization on March 20, 1810
Until March 20, 1910

BY THE PASTOR
ALFRED HAMILTON FAHNESTOCK

HALL & McCHESNEY, PRINTERS AND BOOKBINDERS
SYRACUSE, NEW YORK

4

Successive Forms of Organization

**"UNITED CHURCH OF
ONONDAGA HOLLOW AND SALINA"
1810-1822**

**"THE FIRST
PRESBYTERIAN CHURCH OF SALINA"
1822-1853**

**"THE FIRST WARD
PRESBYTERIAN CHURCH OF SYRACUSE"
1853-1910**



The Name Salina and the Conditions of Salina in the Year 1810

THE name Salina was given to this place because of the salt springs in it, which were also called "salt licks," because of their being the resort not only of tame, but also of wild animals, which, in 1810, still abounded in the region of Salina and often put the inhabitants in peril, yet made the place a happy hunting ground for many. The place was more popularly called "Salt Point," because it lay within the angle whose sides were Onondaga Lake and Mud Creek.

David Brace, one of the first two elders of this Church, and its first Deacon, who came to Salina in 1794, while still a lad carried the mail in saddlebags from Onondaga Valley to Oswego, sighting his course through the wilderness by means of blazed trees. Desiring to open a primitive drug-store in 1809, he offered a man five dollars a week for the use of a very plain board building, but so great was the demand for almost any kind of a building then, that his offer was refused. The houses in Salina were first built of logs, or with a rough outer casing filled with sticks, stones and mud.

It was often a formidable undertaking to go from Salina to Onondaga Valley, and especially to go up from Onondaga Valley to Salina. Much of the land along the road which passed through the center of what was afterwards called Syracuse was marshy, and in the spring of the year almost impassable, even on the logs which here and there lay across it in the mud. This condition of the soil made it necessary to take a circuitous route along the higher ground near where afterwards stood the Yates "Renwick Castle," and thence along the eastern hillsides to Salina. Many rode to church on horseback when the road was impassable by

vehicles, and even mothers, among whom was Maria Agnes Usenbentz, were seen riding on horseback to church, each with a child clinging behind the mother.

In the first decade of the nineteenth century the means of travel, transportation and communication were very simple. There were no telegraphs, steam-cars, or steam-boats, or canals even, in Onondaga County; and in all the United States none of these things existed except perhaps here and there a primitive canal, and the first steamboat, the "Clermont," tried on the Hudson River August 11, 1807.

In 1802, the first practical steamboat, built by William Symington, was tried on the Forth and Clyde Canal in Scotland.

In 1807 Robert Fulton fitted up a steamer on the Hudson River, and was the first to introduce steam navigation successfully for commerce in this country.

On April 21, 1820, the first packet-boat, the "Montezuma," arrived in Syracuse, a notable event in the village, and the opening of the Erie Canal at that time in Syracuse was celebrated on the Fourth of July following.

On November 1, 1825, the Erie Canal was completed, uniting the waters of Lake Erie with those of the Hudson River, and this event was celebrated at that time.

On May 24, 1844, by "the first telegraph line erected in the United States, or in the world," that between Washington and Baltimore, we are told, Professor S. F. B. Morse of Princeton College, sent from the Supreme Court Room of the Capitol at Washington, to Baltimore, the message: "What hath God wrought!" and in a few seconds received back the same message and read it in the Court room from which it had just been sent.

In September, 1825, the first freight cars, and in October, 1825, the first passenger coaches drawn by steam engines were used in England by George Stephenson, and then a signal-man rode on horseback in advance of the train. There were no steam-drawn carriages in the United States until a later time.

The first locomotive engine built in the United States for actual service, was one called "Best Friend," built in 1830, a very small one, however, too small for public service, having been built and tried a little earlier the same year. But the first steam

railroad train did not enter Syracuse until June 4, 1839, when "The Auburn and Syracuse Railroad" was completed.

The contrast of the present conditions in this respect is marvelous when we note the number of passenger trains which go through, or start from the railway stations of Syracuse daily, and the freight cars that enter or run around the city daily. To mention only one up-to-date fact, the press announced about a month ago, that in East Syracuse eight thousand freight cars had been moved in twenty-four hours.

In 1810 there were no ocean steamers, war steamers, screw propellers, steam dredges, or diggers, steam fire engines, steam plows, steam crushers, steam rollers, steam cylinder and multi-color printing-presses, steam radiators, or steam elevators.

There was no electricity harnessed to do man's bidding in illumination, heating, locomotion, dynamics, or electrocution. There were no electric searchlights, or illuminators; no automatic electric signals, telegraphs, telephones, kinetographs, kinetoscopes, electric fire or burglar alarms, electrotyping, electro-plating, electric launches, submarine boats or cables. There were no kaleidoscopes, kaleidographs, or kaleidophones; no daguerreotypes, ambrotypes, or photographs; no phonographs, or graphophones; no stethoscopes, stethographs, or stethometers; no antiseptic, Roentgen ray, or internal surgery, or disease-germ treatment in medicine; no ophthalmoscopes, ophthalmometers, or acousticons; no spectroscopes, spectrographs, spectrophones, or spectrometers.

There were then no sewing-machines, mowing-machines, self-binding reapers, typewriters, linotypes, voting machines, calculating machines, fireless cookers, kerosene lamps, gas-lights, friction matches, percussion caps, dynamite explosives, smokeless powder, air-brakes, liquid air, flying-machines, Ferris wheels, merry-go-rounds, vacuum house cleaners, vacuum street cleaners, bicycles, motor cycles, automobiles, hard rubber goods, aluminum wares, lead-pencils, or countless other things that many of us can hardly do without at the present time.

Even as late as 1820, "the village of Syracuse contained only three stores, two taverns and two hundred and fifty inhabitants." The same year the postoffice was established there.

Not till April 13, 1825, was Syracuse incorporated as a village; nor was it incorporated as a city till 1848, when it included the village of Salina, which had been incorporated as such in 1824. Thus we get something of an idea of what Salina must have been a hundred years ago.

First Presbyterian Preaching in Salina

The first sermon preached in Salina by a minister who held the Presbyterian faith was preached in September, 1803, by the Rev. Jacob Sickels of Kinderhook, a missionary sent out by the Reformed Dutch Church, who was stopping here on his way to Fort Brewerton. Not finding the fellowship that pleased him at the public house, where he spent the first night in Salina, he asked some one to direct him to a Christian home where he might sojourn. There was such a home in the little settlement—that of Isaac Van Vleck, the father of Abraham Van Vleck, who was the first white boy born in Onondaga County (1792), and to that home the preacher was directed. Isaac Van Vleck gave him a hearty welcome, and arranged to have him hold a religious meeting, on the following evening, in a large cooper-shop belonging to Aaron Bellows. The shop was filled with people, and the services were much enjoyed. With the exception of an occasional cottage prayer-meeting, there were no public religious services held after the meeting in the cooper-shop, till several years later, when for a time they were held infrequently.

About the time the first white child was born, 1792, there were only thirty inhabitants, but by the time of the first preaching service, 1803, the population had been increased by new settlers, to such an extent as to make possible the gathering of a goodly congregation.

Abraham Van Vleck being born at a time when the Indians were mourning deeply the loss of one of their tribe, they called the boy then born "Ne-un-hoo-tah," meaning "Sorrow for the departed," as a partial expression of their grief.

Places and Houses used for Public Worship by the Presbyterians of Salina

The first place in Salina in which Presbyterians held public worship together with preaching, was the cooper-shop of Aaron Bellows, in September, 1803, when the Rev. Jacob Sickels, of Kinderhook, on his way to Fort Brewerton, stopped over night and, on invitation, preached to the people in Salina on the following evening.

Another place where public worship and preaching were enjoyed several years later, was the barn of Elisha Alvord, the father of Thomas G. Alvord, who, in his "Reminiscences" (p. 11), says of Rev. Dirck C. Lansing: "He preached at stated periods in my father's large barn to

THE HEATHEN OF SALT POINT."

The house in which public religious services were first held with any regularity in Salina, by the "United Church of Onondaga Hollow and Salina," was the first school-house in the place, which was built in 1805, about five years before that Church was organized. The school-house stood in the south-west quarter of Washington Park, very near the center of the park, and at the corner of Center street and Park street (then Salt street), and faced Center street. The teacher's desk was at the east end near the door. The seats were arranged at first, parallel to the walls, so that the pupils sat facing the wall, with their backs toward the stove, which was in the center of the room. Afterwards, probably for the convenience of the Sabbath and mid-week worshippers, as well as of the villagers in other public meetings, the seats were arranged so that their occupants could face the center of the room and the speaker. When the building became weather-worn it was painted red and was known as the "Old Red school-house."

After the Town of Salina was incorporated, in 1809, the school-house being in the first organized school district, was known also as School-house No. 1, of the Town of Salina, until it was torn down about thirty years later.

One man, Charles Brace, is still living, who recently avowed

with some feeling that he had once received an unjust flogging from a teacher in that school-house, where our forefathers heard the gospel of good will to men.

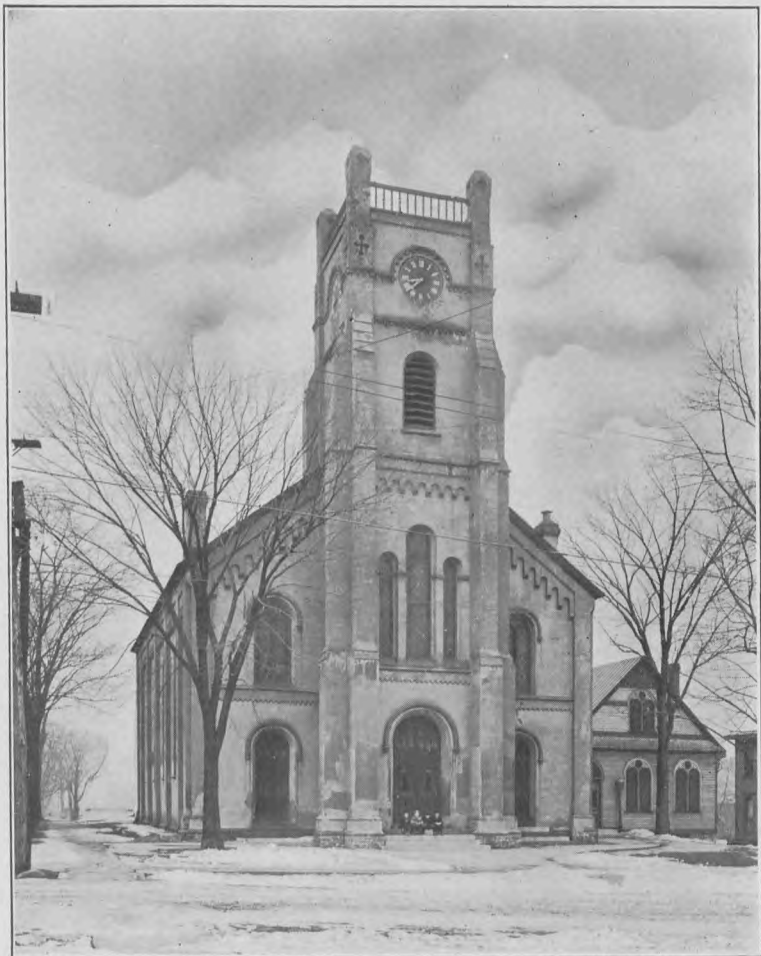
The first house erected in Salina and dedicated to the worship of God stood in the northwest quarter of Washington Park, near the center of the park, facing Park street. The plan for the building was proposed, and the work greatly promoted by the Rev. James H. Mills, and was brought to completion through the earnest efforts of the Rev. Hutchins Taylor, and dedicated January 23, 1822. It was a wooden structure; but one who well remembers it said recently with emphasis: "It was a beautiful church." It remained until about the end of the year 1856. A full description of that old church may be found in the present pastor's History of the Sunday School, published in the Syracuse Journal of May 29, 1893.

A picture of the church erected in the Park may be seen in Bruce's Centennial History of Onondaga, Vol. 1, between pp. 233, 234. In this picture (the original of which was in the possession of the Onondaga Historical Society), made from some view-point on Prospect Hill, little more can be seen than the spire of the old church.

In the year 1854, the spire was blown down, so that it pierced the roof and ceiling of the church at about the middle near the north end, and just above the space in the back gallery, which was occupied by the choir; but, with some repairs, the church was used for public worship until 1855, although after the falling of the spire, the Sunday-school services, as well as the weekly prayer-meetings, were held in the chapel on Salina street until 1855.

That chapel had been erected in 1851, on the south side of North Salina street, about midway between Bear and Center streets, and nearly opposite the present residence of Dr. A. S. Edwards (then, of Dr. H. D. Didama). It was moved to its present site at the south-west corner of the present church edifice, in 1855, and has since then been twice extended toward Park street.

January 16, 1854, the Trustees of the church took action to



THE FIRST WARD PRESBYTERIAN CHURCH OF SYRACUSE 1853-1910

ascertain the will of the people about the erection of a new church edifice.

February 8, 1854, they appointed a committee to prepare a plan.

April 5, 1854, the committee reported a plan designed by G. T. Randall, architect, which, being unanimously approved, "the Clerk was directed to give notice of a meeting of the Society, to be held" April 11, 1854, "for the purpose of considering the whole subject of building a church,—the plan proposed, the purchasing a suitable site for the same, and the disposition of the old church." On April 11, 1854, the plan was adopted, and the Trustees were "authorized to execute it, and to sell, dispose of, or tear down the old church," and also to purchase of Elizur Clark his lot on the corner of Park and Turtle streets, and to erect the new church thereon."

At the annual meeting January 19, 1856, the building committee reported the completion of the work.

Near the end of the Trustees' Book, under date of August 5, 1856, it is stated that the old building was sold by auction to Ira A. Gilchrist, for \$400, on condition that it be removed from the Park by November 1, 1856, but under date of November 10, 1856, it is recorded that whereas Ira A. Gilchrist had failed to fulfill his engagement, it was resolved to sell to the best advantage. And in pursuance "the old church edifice was sold to A. Crippen for \$500 dollars."

The Parsonage, where meetings for public worship have often been held in emergencies, may be included under this part of the Church's history.

January 26, 1864, the Trustees reported that the sum of \$1,900.00 had been subscribed and a considerable sum promised in addition, to build or buy a parsonage; also that they had bought, paid for, and taken a Deed to the Society for a lot whereon to build a parsonage, the lot having cost a thousand dollars.

At the end of the same Trustees' Book, under date of July, 1864, "It was resolved to accept the proposition of James Sproule to build a parsonage according to the plan agreed upon, for forty-one hundred dollars;" and under date of February 12, 1866, it

is recorded:—"The total cost of the same, with lot, fences and so forth, all complete, was a little over \$6,000.00, all provided for except between \$400.00 and \$500.00."

Presbyterian Church Organization in Salina

The Origin and Organization of "The United Church of Onondaga Hollow and Salina," and of "The First Presbyterian Church and Congregation of Salina," now known as "The First Ward Presbyterian Church of Syracuse."

The Records of the Presbytery of Geneva, under date of February 6, 1810, at Onondaga, state that the Presbytery met at that place (that is the village of Onondaga, now known as Onondaga Hill), "for the purpose of dismissing and re-installing the Rev. Dirck C. Lansing if found expedient." * * * "The request of Mr. Lansing to be dismissed from his pastoral charge was laid before Presbytery, and the Congregation was cited to appear before Presbytery by their commissioners to-morrow morning at nine o'clock, to object, if they should see cause, to his dismission."

"Wednesday morning, February 7th," those Records also say that the Presbytery "met according to adjournment" and "Mr. Lansing called up his request to resign his pastoral charge (*i. e.* in Onondaga Hill), and stated in writing certain reasons influencing him to make said request." "The Commissioners"—"assigned various reasons against the measure." But the Presbytery declared the Rev. Mr. Lansing "dismissed from his pastoral care over the Church and Congregation at Onondaga" (*i. e.* Onondaga Hill), and advised the Church that, "Considering their local situation, their attachment to their late pastor, and the disposition manifested by the Society" (*i. e.* the Onondaga Hollow Religious Society), "lately formed in the eastern section of the Town," "they unite with the said Society in calling Mr. Lansing to resettle among them, and preach and administer ordinances alternately in each Society, and that the Church continue in a state of unity."

But, instead of such advice being taken, the Records add what is of special interest to us: "Immediately upon publishing

the foregoing result, a call was presented to Presbytery from the SALINA RELIGIOUS SOCIETY, and another from the ONONDAGA HOLLOW RELIGIOUS SOCIETY for the Rev. Dirck C. Lansing to take the pastoral charge of said Societies, which calls were approved and put into his hands for consideration to return an answer at the next meeting of Presbytery," and the Presbytery was "adjourned to meet at this place" (*i. e.* Onondaga Hill) the second Tuesday in March at 4 p. m., for the purpose of re-installing the Rev. Dirck C. Lansing, if found expedient. Concluded with prayer. Attest, Charles Mosher, Clerk.

May 7th, 1810. Transcribed from the original minutes by David Higgins, Stated Clerk."

Again, under the date, "Onondaga, March 13th, 1810," we find: "The minutes of the last meeting were read. Adjourned to meet to-morrow morning at nine o'clock," and next we read: "Wednesday, March 14th. (Presbytery) Met according to adjournment * * * It being fully certified to Presbytery that the Church in Onondaga had agreed that those members of said Church who live within the bounds of the congregation of Onondaga Hollow and Salina, should have liberty to form themselves into a new Church, Presbytery proceeded to constitute them accordingly. The Church being thus formed proceeded to vote (1) that they put themselves under the care of this Presbytery; (2) that they concur with the former vote of both congregations in giving the Rev. Dirck C. Lansing a call to be their Pastor. Mr. Lansing, being asked, informed Presbytery that he accepted the call from the congregation of Onondaga Hollow and Salina.

Presbytery being satisfied about the ministerial qualifications of Mr. Lansing, agreed to attend to his installation over the above (named) congregation at half past one o'clock, this afternoon," (*i. e.*, March 14, see above,) and appointed the Moderator to preside, and make the installing prayer, Mr. Chadwick to preach the sermon, Mr. Conrad to give the charge to the pastor, Mr. Mosher to give the right hand of fellowship, Mr. Bell to give the charge to the Church and Congregation, Mr. Wilcox to make the introductory prayer and Mr. Davenport the concluding prayer. At the time appointed Presbytery proceeded to install the Rev.

Dirck C. Lansing Pastor of the United Church and Congregation of Onondaga Hollow and Salina. The parts were performed according to the foregoing assignment. Charles Mosher, Clerk.

May 7, 1810. Transcribed from the original Minutes of Presbytery. David Higgins, Stated Clerk."

Mr. Hotchkin, in his History of New York, (pp. 327, 328) also says, evidently on the authority of this record:—"In November, 1809, the members of the *original* Religious Society," (meaning the First Church of Onondaga on West Hill, as it was then called), "who resided in the Hollow and eastern part of the town, in connection with the people of Salina, formed a separate Society, organized according to law, and the members of the original church, residing in the Hollow and Salina, amounting to about forty in number, were on the fourteenth day of March following" (*i. e.*, in 1810) "by the Presbytery of Geneva, constituted a Presbyterian Church, and Rev. Dirck C. Lansing was at the same time installed as their Pastor."

But notwithstanding that March 14, 1810, is given by the Presbytery of Geneva and also by Mr. Hotchkin, as the date of the organization of the "United Church of Onondaga Hollow and Salina," the *Records* of that Church itself contain the following statement:—

"The United Church of Onondaga Hollow and Salina was organized by the Presbytery of Geneva on the *twentieth* day of March in the year One Thousand Eight Hundred and Ten."

And this statement was not only made and approved by the Session of the United Church including the first pastor himself, who was installed on the same day as its pastor, and must have read the minutes many times during his pastorate of some years, without disputing the later date, or having it changed, but, moreover, the statement with date of March 20, 1810, was examined and approved by the Presbytery of Onondaga, under whose care it was received, February 5, 1822. The date March 20, 1810, as the date of its organization has remained in the original Church records undisputed for a hundred years, and transferred to the first Records of the Salina Church at its organization, two members of whose session had been elders in the older organization, it has remained there eighty-eight years.

There is, therefore, a conflict of authorities, not as to the year and month when the organization was effected, as to which all are agreed, but as to the week and day, the Records of the Presbytery of Geneva making the day the *fourteenth* of March, 1810, which was a Wednesday, and the United Church's and the Salina Church's Records making the day the *twentieth* of March, 1810, which was a Tuesday.

It matters little for our celebration on which week or day of March, 1810, the organization was effected. But the later date, given in the Church's own records as March 20, 1810, has this advantage that if the Church was an organized society on the 14th of March, it certainly was on the 20th, and as we cannot reverse our own records at this late date, we may avoid confusion by observing it, and especially as it comes this year on Sunday

"On the twenty-third of January, One Thousand Eight Hundred and Twenty-two, the United Church" (of Onondaga Hollow and Salina) "was divided and a separate church organized at Salina, called the 'First Presbyterian Congregation of Salina'," and this organization still abides, using its corporate name, although for convenience of public recognition, after Salina became a part of Syracuse it was called the "First Ward Presbyterian Church of Syracuse."

The Rev. Thomas Castleton, in his Second Anniversary Sermon (p. 5) says that "five prominent citizens came nobly forward, and pledged themselves to sustain and support the Presbyterian Church" in Salina,—*"Elisha and Dioclesian Alvord, Thomas Wheeler, Fisher Curtis and Davenport Morey,"* and expressed a desire that these names "be embalmed in grateful memory;" and, in speaking of the charter members of the Church and of several other earnest helpers of the Church (pp. 5-9) he commends most highly for their genuine piety and prayerful devotion to the Church, Dr. Ward Bassett, Mrs. Phoebe Spafford, Mrs. Sally Alvord, Sally Lynes, Mrs. Maria Agnes Usenbentz, Mrs. Mary Northrup, Charlotte Rossiter, Mrs. Spafford's two daughters, Mrs. Mary Ann Porter, David Brace, a Mrs. Phillips, and a Mrs. Fuller who died before the Church was formed, and a Mrs. Russell, who, though a Methodist, was "a useful coadjutor of this little band." Mrs. Hiram Whedon, also a

Methodist, had been one of the volunteer teachers of the Sunday School at its organization in 1818. A few members of other denominations attended and encouraged the Presbyterian services.

February 5, 1822, the Presbytery of Onondaga made this record:—"Dr. Ward Bassett requested that the Church of Salina be received under the care of Presbytery; which request was granted; and Dr. Bassett accordingly took his seat as a member." Dr. Bassett, therefore, was the first elder who represented this Church in Presbytery.

The Records of the "United Church of Onondaga Hollow and Salina" certify (p. 6): "After the Church was organized the following persons were chosen and ordained to the offices set opposite their names:—

Joseph Forman	}	Elders.
Joseph Swan		
Jason Wright		
Abel Caldwell		
Peter Bogardus		
Henry Bogardus	}	Deacons."
Aaron Bellows		

and that at the first meeting of the session thereafter, "April 18, 1810," "Joseph Swan was chosen Clerk of the Session." He last signed his name as Clerk March 29, 1821, but the minutes of April 9, 1821, are also in his handwriting.

The Records show that these five original elders served the United Church from March 12, 1810, as follows:—

Joseph Forman, until September 25, 1820;

Joseph Swan, until the Church was divided (see January 27, 1822, in oldest Records);

Jason Wright, until he died, October 5, 1812;

Abel Caldwell, until June 27, 1821;

Peter Bogardus, until dismissed, February 19, 1815 (acting last, as elder, January 27, 1814).

The next elder after the five chosen at the organization, was Joseph W. Brewster received by letter January 26, 1817, was reported first as an acting elder, August 12, 1817, and as so acting until October 15, 1821. He was probably still an elder when the Church was divided. In the Records under date of Septem-

ber 16, 1821, his name is written "Doctor Joseph W. Brewster."

The next elders were:—Oliver W. Brewster, Samuel I. Keeler, Ward Bassett, and Michael Mead, all elected by the Church March 10, 1820, and ordained elders March 12, 1820.

Of these elders, Oliver W. Brewster is reported as acting as late as January 8, 1822, or until just before the Church was divided; Saml. I. Keeler until December 25, 1821, also until the division of the Church; and Ward Bassett and Michael Mead also, until January 8, 1822, the month when the Church was divided.

Of the original Deacons, Henry Bogardus served from the date of organization, until February 19, 1815, when he was dismissed; and Aaron Bellows, at least until August 27, 1812, the last date at which he is reported as having met with the Session; but he was probably a deacon longer, or until he was "dismissed," the date of which is not given. He was still with the old Church June 9, 1815, and served it as a witness.

Sketches of the Ministers of the "United Church of Onondaga Hollow and Salina," as related to their Ministry in Salina

The Rev. Dr. Dirck C. Lansing was the first pastor of the "United Church of Onondaga Hollow and Salina." He was born, March 3, 1785, in the village of Lansingburg, N. Y. He was graduated from Yale College in 1804. While there, at the time of a revival, he became a Christian, and united with the College Church in 1802. Afterwards, he studied theology under the guidance of the Rev. Dr. Blatchford, of Lansingburg, N. Y. There is a published sermon extant with this title:—"A Thanksgiving Sermon, Preached before the Inhabitants of Onondaga, November 25, 1806, by Rev. Dirck C. Lansing, A. B., Candidate for the Sacred Ministry." He was ordained at Onondaga, N. Y., December, 1807.

The Records of the Presbytery of Geneva certify that on Wednesday, "February 7, 1810," "A call was presented to Presbytery from the Salina Religious Society, and another from the

Onondaga Hollow Religious Society for the Rev. Dirck C. Lansing to take the Pastoral charge of said Societies, which calls were approved and put into his hands at the next meeting of the Presbytery." He was installed pastor of the United Church of Onondaga Hollow and Salina in March, 1810.

The Records of the Presbytery of Onondaga, under date of February 25, 1812 (p. 36) say: The "Rev. Mr. (Dirck C., p. 34) Lansing requested the Presbytery to dissolve the connection which exists between him and the Congregation of Salina. * * Presbytery being satisfied of the concurrence of said Congregation with him, granted his request, and appointed him to declare the dissolution to them and the Congregation vacant."

But the Rev. Dirck C. Lansing first appears in the Records of the "United Church of Onondaga Hollow and Salina," as Moderator of its Session, April 18, 1810, and the last time, May 6, 1814; he was therefore the Moderator of the Session of the United Church for more than two years after he had been relieved of the pastoral charge at Salina, and about two months after February 1, 1814, when he was relieved also of the pastoral charge at Onondaga Hollow.

After his pastorates in Onondaga County, he ministered with great acceptance to many other churches. He became one of the founders of Auburn Seminary, of which he was a trustee, and in which he was the Professor of Sacred Rhetoric and Pastoral Theology for some years.

It is said of him "He was an able and eloquent pulpit orator, and left behind him wherever he ministered, a warm admiration, with a personal respect and love almost unexampled."

In 1825 he published a volume of "Sermons on Important Subjects." In 1826 he received the degree of Doctor of Divinity from Williams College. He died at Walnut Hills, near Cincinnati, Ohio, March 19, 1857, but his funeral services were held in Troy, N. Y.

THE REV. CALEB ALEXANDER first appears in the Records of the "United Church of Onondaga Hollow and Salina" as the Moderator of its Session, January 6, 1815, and the last time November 19, 1816. He was not pastor, but supplied the pulpit, and ministered to the Church for about two years. It was during

the second year of his ministry in Salina, 1816, that Mrs. Mary A. Porter, in her own house where she taught a day-school began, with the assistance of Mrs. Phoebe Spafford and Mrs. Sallie Alvord, to hold also a Sunday School, for the government of which Mr. Alexander wrote fifteen rules, and which, on May 28, 1818, he helped them to organize at the close of a preaching service in the first school-house of Salina, which stood a little to the southwest of the center of Washington Park, and faced Center Street. For the first four years of its existence he was the principal of Onondaga Academy. He had much to do with the founding of Auburn Seminary, and in September, 1820, was appointed its agent to secure an endowment, a work in which he had eminent success. October 10, 1821, when the professors of the Seminary were inducted into office, he read a "History of the Rise, Progress and Present State of the Seminary, With Its Prospects for the Future."

He was born in the town of Northfield, Mass., July 22, 1755. He was in Dartmouth College from 1774 until 1776, when he entered Yale College, from which he was graduated in 1777; but he received his second degree from Brown University. He studied theology under the guidance of Rev. Ephraim Judson, Oct. 14, 1778, was licensed to preach, and Feb. 28, 1781, he was ordained. He ministered to several Churches, helped advance Clinton Academy to the rank of a college, and was elected the First President of Hamilton College, but declined the office. Between the years 1793 and 1814, he published ten or more books, chiefly text-books. In his later years he wrote much for the religious papers, and continued to preach as he had opportunity. He died at Onondaga, N. Y., April 12, 1828, greatly beloved and deeply as well as widely lamented. The *Onondaga Register* of April 12, 1828, paid a high tribute to his memory as a man, a scholar, an educator and a preacher, and Dr. Sprague in his "Annals of the American Pulpit" gives an appreciative sketch of his life.

THE REV. SAMUEL T. MILLS first appears as the Moderator of the Session of the United Church April 24, 1817, and, the last time, Sept. 7, 1818; but appears to have ministered to the United Church from Feb. 6, 1817, until Sept. 7, 1818.

THE REV. JAMES HELME MILLS was the last pastor of the "United Church of Onondaga Hollow and Salina." He was born at Smithtown, L. I., about the year 1789, was graduated from Williams College in 1814, was in Princeton Seminary from 1814 until 1816, and was ordained Feb. 4, 1818. He was received into the Presbytery of Onondaga, October 12, 1819. He was made Moderator of the United Church, and first acted as such October 15, 1819. November 13, 1819, he preached a sermon in Salina in which he commended Sabbath Schools and Bible Classes as institutions "recently sprung up for the instruction of the rising generation."

The Hon. Richard Woolworth, June 17, 1881, sent the pastor of this Church a manuscript sermon preached by the Rev. Mr. Mills at Salina in December, 1819, from Matt. xxv, 31-46, on "Eternal Judgment", at which time "he was preaching every fourth Sabbath in Salina." The sermon is ably written and covers sixty-four pages, but in two parts numbered 80 and 81. April 20, 1821, he began to sign the Records as "Pastor" as well as Moderator, and continued to do so until January 27, 1822. After the Church was divided, he remained pastor of the Onondaga Hollow Church until his death, which occurred at that place May 20, 1824, in the thirty-sixth year of his age. Dr. John Brown, of Cazenovia, who preached his funeral sermon, paid to his memory a glowing tribute, and rated him highly as a man, a scholar, a theologian and a Christian minister. He was eminently helpful in forwarding the erection of the first Church edifice in Salina, and also the organization of the First Presbyterian Church of Salina. "To him more than any other," wrote the late Richard Woolworth, "are the members of that Church indebted for the erection of the Old Church and the privileges arising from it." He lived to see the work which he had so well planned, and promoted, brought to completion through the zeal of another, the Rev. Hutchins Taylor. While he was still pastor, January 23, 1822, "The United Church of Onondaga Hollow and Salina" was divided, and that part of the Church, which was in Salina, was organized by the Presbytery of Onondaga as a separate Church, called the "First Presbyterian Congregation of Salina," with thirty members; and on the same day the first Church edifice,

built mainly of wood, and situated on the northwest quarter of Washington Park, and facing Park Street, was dedicated.

Organizations within the Church and Congregation of Salina

This Church has had in nearly all the stages of its history organizations within the Congregation, like wheels within a wheel, which have had much to do with its prosperity and efficiency.

The oldest of all such organizations within this Church is the Sunday School, organized in the first Salina school-house May 28, 1818. It is the only organization within the Church, of which we find any mention in the records for about a third of a century, and it still abides, keeping the dew of its youth, and multiplying the fruits of its endeavor.

Only one other organization within the Church is mentioned in the earlier records,—a “Woman’s Sewing Society,” organized during the ministry of the Rev. Joseph Myers (1839-1844) expressly, if necessary to help support the minister; but its aid being declined by him, devoted to the refitting of the Church edifice. (See Thomas Castleton’s Second Anniversary Sermon, pp. 16, 17.)

Other organizations were formed within this Church during the last thirty-five years, which it will be more satisfactory to mention later in the order of their origin, and in connection with other events.

ELDERS OF THE FIRST PRESBYTERIAN CHURCH OF SALINA

Name	Elected	Ordained	Time Service Ended
Michael Mead	January 23, 1822	{ March 12, 1820 in the United Church }	June 6, 1845
Ward Bassett, M.D.	January 23, 1822		July 30, 1824
David Brace	July 31, 1823	July 31, 1823	March 22, 1854
Hezekiah Barns	September 20, 1825	December 3, 1825	March 18, 1837
Alonzo S. Ball	October 7, 1832	October 7, 1832	May 1835
Edward Chapman	October 7, 1832	October 7, 1832	December 18, 1834
John Hartshorn	May 1, 1842	May 1, 1842	February 11, 1886
Edward M. Williams	September 24, 1845	Previously	August 12, 1852
Abram Davis	September 24, 1845	September 28, 1845	January 3, 1858
Timothy R. Porter	September 24, 1845	September 28, 1845	January 20, 1879
Henry W. H. Watkins	February 6, 1853	February 6, 1853	March 22, 1854
Edward Smith	February 6, 1853	February 6, 1853	March 22, 1854
Kellogg H. Loomis	January 3, 1855	January 6, 1855	November 19, 1861
Henry D. Didama, M.D.	December 9, 1857	February 8, 1860	September 10, 1874
Horace Alvord	February 8, 1860	February 8, 1860	December 4, 1867
Ephraim K. Evans	February 8, 1860	February 8, 1860	June 5, 1864
Jonathan Dunham	October 31, 1866	November 4, 1866	December 4, 1867
James Van Vleck	December 4, 1867	January 5, 1868	April 15, 1903
Oliver L. F. Browne	December 14, 1870	January 1, 1871	February 25, 1877
Joseph Duncan	December 14, 1870	January 1, 1871	January 1, 1871
Augustus G. S. Allis	December 26, 1876	December 31, 1876	December 31, 1884
Charles Cushney	December 26, 1876	December 31, 1876	November 28, 1884
D. Henry Gowing	December 17, 1879	January 2, 1880	
H. Hibbard Hoyt	December 17, 1879	January 2, 1880	August 18, 1897
Augustus H. Sanger	December 3, 1884	January 4, 1885	December 14, 1896

ELDERS OF THE FIRST PRESBYTERIAN CHURCH OF SALINA

Name	Elected	Ordained	Time Service Ended
James M. Bingham	December 1, 1897	January 2, 1898	
Robert W. Andrews	December 1, 1897	November 17, 1889	December 31, 1902
Henry G. Snow	December 1, 1897	January 2, 1898	
John W. Church	December 1, 1897	January 2, 1898	
Wilson R. Hare	December 3, 1902	January 4, 1903	
Charlie F. Blanding	December 2, 1903	January 3, 1904	

DEACONS OF THE FIRST PRESBYTERIAN CHURCH OF SALINA

Name	Elected	Ordained	Time Service Ended
David Brace	July 31, 1823	July 31, 1823	March 22, 1854
Jared W. Daniels	September 24, 1845	September 28, 1845	January 25, 1849
Henry E. Pierce	February 2, 1853	February 6, 1853	January 3, 1855
Henry D. Didama, M.D.	February 2, 1853	February 6, 1853	September 10, 1874
James Van Vleck	October 31, 1866	November 4, 1866	April 15, 1903
Wilson R. Hare	December 1, 1880	December 19, 1880	December 31, 1906
James M. Bingham	December 1, 1880	December 19, 1880	
Frank E. Reid	December 5, 1906	January 6, 1907	
Franklyn T. Oberle	December 5, 1906	January 6, 1907	
Webb Drury Clark	December 5, 1906	January 6, 1907	

The Trustees of the First Presbyterian Congregation of Salina

The first Trustees, the dates of whose first election, occurring some time before the year 1841, cannot now be learned, because the first book of records of the Trustees has been lost, were, as far as their names can be ascertained, the following persons :

David Brace,
Michael Mead,
John Richmond,
John Mead,
Thomas G. Alvord,
John Hartshorn,
John Hutchinson.

The names of their successors in office follow with the dates of their election :

Burr Burton, Timothy R. Porter, August 31, 1841.
Dr. Josiah Millard, Ira H. Williams, January 24, 1842.
Caleb Hoyt, January 2, 1843.
Isaac Van Vleck, William Clark, February 2, 1846.
Joseph O. Hoyt, January 30, 1849.
Ephraim K. Evans, February 2, 1857.
John Stacy, Horace Alvord, April 5, 1859.
Elizur Clark, January 20, 1862.
Park Wheeler, January 16, 1865.
Abram H. Nutting, February 12, 1866.
Orville C. Childs, Samuel L. Hopkins, January 24, 1870.
James Van Vleck, January 22, 1872.
John H. Childs, Hoyt H. Freeman, January 24, 1876.
William E. Hartshorn, Thomas Nicholson, January 22, 1877.
Wilson R. Hare, January 20, 1879.
George A. Porter, January 19, 1880.
Henry H. Loomis, January 17, 1887.
John H. Duncan, January 14, 1889.
Henry G. Snow, Jacob R. Hickok, January 10, 1890.
H. Elbert Barrett, January 11, 1892.
Josiah B. Morgan, January 11, 1897.

Edward O. Johnson, January 9, 1899.
A. P. Hubbel, January 15, 1900.
George A. Cholet, Webb D. Clark, January 6, 1902.
Charles Skiff, August Steinbicker, January 5, 1903.
J. Frank Cockings, January 11, 1904.
David W. Nicholson, January 13, 1908.
Bert W. Fairchild, January 14, 1909.

Sketches of the Ministers and Work of the First Presbyterian Church and Congregation of Salina, afterwards known as the First Ward Presbyterian Church of Syracuse, N.Y.

THE REV. HUTCHINS TAYLOR was the first pastor of the First Presbyterian Church of Salina. He came to Salina in December, 1821. The call to become pastor of this Church was put into his hands by the Presbytery, February 26, 1822, and the Presbytery of Onondaga adjourned to meet at Salina on the second Wednesday of March (*i. e.*, March 13, 1822), at 11 o'clock a. m., and on that day it met and installed the Rev. Mr. Taylor pastor of this Church, who remained in that relation until September 7, 1826, when it was dissolved. In the winter of 1825 he was delighted to find an unusual religious interest in the congregation, and in an unusual degree felt the presence of the Spirit in himself. The sudden death of a recent convert, a Mr. Windsor, who lost his life while seeking to rescue those who might still be in a burning building, made a deep impression, and seemed to promote the revival already in progress, so that it resulted in the ingathering of many souls.

THE REV. HENRY HOTCHKISS ministered to this Church as Stated Supply for about eight months. He was the Moderator of the Session from March 2, 1827, until November 2, 1827. He was "said to have been born in Clinton, N. Y.," was graduated from Hamilton College in 1822, and studied in Auburn Seminary two years and a half. He died at Strasburg, Va., October 23, 1831. During his ministry there was what seemed to be a still

more powerful work of grace, which began, it was thought, "in the deep anxiety and the prevailing prayer of a wife for her husband." At that time forty-four persons were received into the Church, thirty-four of them on a profession of faith, twenty-six of these receiving baptism, and ten others by letter, but afterwards, four of those received were ex-communicated, six were "erased," and twenty were dismissed, leaving only fourteen of them all remaining with the Church.

THE REV. HIRAM H. KELLOGG supplied the pulpit of this Church for more than a year. He acted as the regular Moderator of the Session from February 29, 1828, until February 27, 1829. In this time seven persons were received as members, one on profession, and six by letter.

THE REV. JAMES J. OSTROM began to minister to this Church in May, 1829. He was installed pastor June 24, 1829, and served the Church as such until April 10, 1833, nearly four years, when, at his own request, the relation was dissolved. During his remarkable ministry here one hundred and ninety-three persons were received into the Church, seventy-six of whom he baptized; but of those enrolled at that time, ten were "ex-communicated," and the names of fifty of them afterwards "erased."

There appears to have been in many cases mere human impulse, or excitement, rather than divine grace; and there was soon a corresponding ebb in the membership, and a declension in the spirituality of the Church.

Mr. Ostrom was a good man, full of faith; but was extremely sensational in his revival methods, as incidents related of him show. (See Reid's "Salina, etc.," pp. 23, 24.)

THE REV. JOSEPH IVES FOOTE, D. D., served this Church as pastor about a year and a half. He was the Moderator of the Session from August 23, 1833, until February 5, 1835. During his ministry here a craze for "Perfectionism" was the occasion of some discipline, which made his pastorate an unpleasant one to him. The cholera, too, prevailed and occasioned many deaths and removals. After his ministry here he was elected President of Washington College, Tennessee, and was then honored with the title of Doctor of Divinity. He had written his Inaugural Address, but on his way to the place of inauguration he was

thrown from his horse and so injured that he died the next day, April 20, 1840. He was a contributor to various periodicals and a writer of acknowledged ability. There is a sketch of Dr. Foote's life in "Dr. Sprague's Annals of the American Pulpit," Vol. iv., pp. 669-672; and also in "White's National Cyclopaedia of American Biography," Vol. vii., p. 341.

THE REV. HUTCHINS TAYLOR was called a second time to minister to this Church. He served it as Moderator of the Session from May 16, 1836, when he was called "Pastor-elect." He was installed pastor the second time July 20, 1836, and served the Church this time until December 25, 1839, about three years and eight months. During this time the Church suffered greatly from the removal of its members to other places, nearly every meeting of the Session dismissing some, and he was much discouraged. Discipline, too, became necessary, so that he afterwards wrote: "I look back with no complacency on my ministry in Salina."

THE REV. JOSEPH MYERS was a Stated Supply to this Church about four years and four months. He began his ministry here December 1, 1839. He acted as Moderator of the Session from February 2, 1840, until June 9, 1844. He received into the Church forty members. He was born at Herkimer, N. Y., January, 1795, was graduated from Union College in 1821, and from Princeton Seminary in 1824. He died at Liverpool, N. Y., February 9, 1860. His funeral service was held in the Old Church in Washington Park, and he was buried in Salina Cemetery. He was a man greatly beloved.

THE REV. ELISHA CLARK supplied the pulpit during the latter half of the year 1844, or from the latter part of July until the end of the year, although his name does not appear as the Moderator of the Session. No incidents of his ministry have been preserved.

THE REV. THOMAS CASTLETON began to act as the Moderator of the Session of this Church January 12, 1845, and continued to do so until April 5, 1849. The records of the Session state (pp. 22, 25) that the Rev. Thomas Castleton "ceased his labors as pastor of this Church the 30th of June, 1849," that "by consent," he "closed his labors as pastor of this Church, July 23, 1849,

and was duly dismissed by Presbytery at its next session in September, 1849." "On the Second Anniversary of his labors" as "Pastor," "August 29, 1847," (which would show that his actual labors as pastor began August 31, 1845), he preached a sermon on Isaiah xlii., 9, entitled a "Historical Sketch," in which he reviewed the early history of the Church, especially in its revival movements. The present pastor obtained a copy of this sermon and inserted it in the book of Sessional Records.

During his ministry the old church edifice in Washington Park was remodeled, the high pulpit lowered, the aisles changed, and the seats rearranged. A full account of these changes was given by the present pastor, in his "History of the Sunday School of This Church," printed in the *Syracuse Journal* of May 29, 1893. Mr. Castleton perished at sea in the autumn of 1865, while on a voyage from Galveston to New York.

THE REV. JOHN JAY SLOCUM began to minister to this Church as an *occasional* supply July 1, 1849, and continued to do so until October 15, 1850 (Records, p. 25.) He was the Moderator of the Session from November 2, 1849, until May 12, 1850. He was born at Pittston, N. Y., January 31, 1803, studied theology about a year (1832-3) in Princeton Seminary, and one year (1833-4) in New Haven Seminary. He died in New York City, March 12, 1862.

THE REV. WILLIAM WHITING NEWELL, D. D., was called to be pastor of this Church September 20, 1850, and was installed October 15, 1850. He entered upon his work as pastor October 20, 1850, and was released from that relation January 11, 1860. He preached his "Farewell Sermon" January 15, 1860, but afterwards preached and administered the Sacraments to the Church, August 24 and 25, 1861. In 1851 the chapel was built on the south side of North Salina Street, about midway between Bear and Center Streets, and nearly opposite the residence then occupied by Dr. H. D. Didama, now by Dr. A. S. Edwards. This chapel, moved in 1855 to its present site, is the southern end of the present chapel.

During his ministry (April 19, 1853) the name of the Church was changed from "The First Presbyterian Church of Salina" to "The First Ward Presbyterian Church of Syracuse." April 27,

1853, the rotary plan was adopted instead of the permanent term for the eldership, and rules for their election were adopted suited to the change.

In 1854 the spire of the old church was blown down by a gale from the South, so that the point of it pierced the roof and ceiling of the church, near its north end about the middle, and the next Sunday was seen hanging there above the choir during the services. The Sunday School was at once removed to the new chapel on Salina Street, but the old church, with a little patching, served the congregation until 1855, when the present church edifice having been erected, the old one was deserted and ordered taken down. Dr. Newell wrote, June 7, 1881, that the proposition to build this church was met with "Impossible"; but he finally said to two or three moneyed men, "I abhor a mortgaged church; but if you will see that it is dedicated to the Lord free of debt, I will take charge of a subscription list." At last one of them said: "You are always talking, why don't you act?" My answer was, 'I will commence action next Sabbath.' On that morning I preached on 'The Old Church,' comparing it to the stately buildings rising about us, and referring to God's ancient complaints about the decayed sanctuary. On the next Sabbath I preached upon 'The New Church,' from the text, 'Let us arise and build.' The interest and success were amazing. One brother said: 'We have so far exceeded our expectations, that I will present to the parish an organ.' 'Yes,' said another, 'but I have a plan about the casing of the organ, and I insist on giving that.' And so this house was built, and "within a year after its dedication," says Dr. Newell, "another hundred persons were hoping in the mercy of God"; "and the work which was so blessed began in the house of our dear mother in Israel, Mrs. O'Blennis." After the present church edifice was built (1855) the chapel which had stood on Salina Street, was moved to its present place and Dr. H. D. Didama was the first Superintendent of the Sunday School meeting in its building here. During his ministry here there were large accessions to the Church and the growth of the Church at that time appears to have been more satisfactory than at any former time of unusual revival effort. Some time after his ministry here he published a book on "Revivals," and he wrote a

long and interesting letter to this Church at the time of its "Bell Celebration," in 1881.

THE REV. JONATHAN B. CONDIT, D. D., of Auburn, N. Y., supplied the pulpit of this Church, with rare exceptions, from the latter part of January, 1860, until September, 1861. During Dr. Condit's time of service, the Rev. Dr. Sherman B. Canfield preached a sermon and presided at an election and ordination of elders, February 8, 1860, and August 24 and 25, 1861, Dr. Newell administered the Sacraments. Dr. Condit did not serve the Church as the Moderator of its Session.

THE REV. LEWIS HUBBARD REID, D. D., was, by a unanimous vote of this Church, September 23, 1861, chosen to be its pastor. He accepted the call and entered upon his pastoral work November 3, 1861. He was installed January 15, 1862, resigned the pastorate April 13, 1868, and closed his ministry here April 26, 1868. About this time he wrote "Salina in the Olden Time," which was published in pamphlet form and read by another person for him at the semi-centennial celebration of the Sunday School, May 28, 1868. In the first year of his ministry here the chapel was enlarged, almost to its present dimensions, and was re-dedicated October 22, 1862. While he was pastor the present parsonage was also built, and in troublous times, the times of our Civil War; but "the spirit of patriotism and devotion to God were blended in the church life in an unusual degree, and the church and its pastor emerged from the clouds of those years stronger and more united than ever." It was largely due to his patriotic spirit and his preaching that so many went from this congregation to the war which saved the Union and gave freedom to the slaves. He was a most spiritual, earnest and edifying preacher, a faithful, sympathetic, loving pastor and man. After his ministry here he published several volumes of excellent sermons, "Similitudes of Christ," "Living for the Master," and "Believing and Doing"; also a tract, "The Sinner at the Judgment Speechless," of which, at the time of his death, over half a million copies had been circulated. He was born in Charleston, N. H., March 2, 1825, entered Yale College in 1847, was graduated from Union Theological Seminary and ordained in 1850, and died at Hartford, Conn., July 8, 1895.

THE REV. HENRY MARTYN SIMMONS, a Licentiate of Presbytery, by a unanimous vote of this Church June 22, 1868, was invited to become its pastor. He accepted the call, subject to the will of the Presbytery; but the Presbytery, meeting in this Church April 15, 1869, deemed it unwise to put the call into his hands, when it was ascertained that he held views which were regarded as being radically opposed to the teachings of the Scriptures. He was born in 1841, was graduated from Hamilton College in 1864, and studied in Auburn Seminary from 1866 to 1868. After leaving the Presbytery of Syracuse he became connected with the Unitarian Church.

THE REV. JOHN H. FRAZEE, D. D., by a vote of this Church December 20, 1869, was called to become its pastor. He entered upon his duties as pastor-elect Sunday, January 2, 1870, was installed pastor September 14, 1870, offered his resignation to the Church September 7, 1874, and was released by Presbytery, September 15, 1874. He was born at New Brunswick, N. J., in 1830, educated in its city schools, at Rutgers College and the Seminary of the Reformed Dutch Church; but was (licensed and) ordained by the Presbytery of New Brunswick October 2, 1860. He had practiced law for six months, but gave up that practice for the ministry. He was a chaplain in the Civil War. After leaving Syracuse he received the degree of Doctor of Divinity. He died at Knoxville, Tenn., September 29, 1907, having been for over two years the only survivor among the former pastors of this Church. While he was pastor here the Presbytery of Syracuse was formed by the Synod of Utica, and by the Order of Synod, held its first meeting and was organized in this church September 13, 1870. During his ministry here fifty persons were received on confession, and twenty-six by letter, and as a pastor he was much beloved.

THE REV. ALFRED H. FAHNESTOCK, D. D., was invited to visit this Church in October, 1874. He accepted the invitation and preached here on the last Sunday of October (25), and the first Sunday of November (1) of that year. A call for his pastoral services was made out November 16, 1874, at a meeting of which Dr. Edward G. Thurber was Moderator. The call was forwarded to Princeton, N. J., and a few days later his acceptance was sent

to the Clerk of this Church, Mr. T. R. Porter. The pastor-elect entered upon his duties as such January 24, 1875. He was received into the Presbytery of Syracuse April 13, 1875, as a Licentiate from the Presbytery of New Brunswick, and arrangements were made for his installation as pastor of this Church April 27, 1875. He was examined in the afternoon, and ordained and installed pastor in the evening of that day. During his pastorate 542 or more persons have been received to membership in this Church, an average of about sixteen a year.

A sketch of the pastor's life appeared in each of the following publications: *American Ancestry*, Vol. vi., p. 18, published by the J. B. Munsell Co., Albany, N. Y., 1891; *The National Cyclo-pedia of American Biography*, Vol. iv., published by James T. White & Co., New York, 1893; *The Magazine of Poetry*, Syracuse Number, June, 1894; *Herringshaw's American Biography*, Chicago, 1898; *Who's Who in New York*, Fourth Biennial edition, 1909. His best picture may be seen in "Notable Men of Syracuse," by Stoddard, 1902-1903.

Events of Interest and Importance in the Present Pastorate

In February, 1876, the congregation sent to twins born in the parsonage, a suitable baby-carriage, and a good balance in money which procured other things needed for their welfare.

May 10, 1877, the congregation presented to the pastor a fine Bagster Facsimile Bible.

March, 1878, the Woman's Missionary Society of this Church was organized, and has been increasingly helpful in the promotion of the missionary spirit and in raising money for the support of missionary work.

January 26, 1879, at the anniversary services, the congregation raised \$376.00 for repairs on the church edifice. In August the repairs were made and on September 7th the house was re-opened, when the pastor preached a sermon from II Chronicles xxiv., 13—"So the workmen wrought, and the work was perfected by them, and they set the house of God in its state and strengthened it."



REV. ALFRED H. FAHNESTOCK, D. D.

February 6 (p. m.), 1881, in a sermon on Luke xi., 2, "Thy Kingdom Come," the pastor alluded to the old cracked church-bell, of mournful tone as being unfit to call the people to the house and feasts of the Lord, while we called our own families and friends to our common feasts with sweet-toned, unbroken bells. Soon after this a subscription paper was circulated and the amount necessary to recast the old bell was easily raised.

April 15, 1881, the old bell was detached and made ready to be lowered, Elder James Van Vleck superintending the work. April 16th it was lowered and started on its way to Troy, N. Y., and on Thursday evening, May 26, 1881, the bell recast, and placed before the pulpit, crowned with flowers, was exhibited that all might see it and read the names and inscriptions on it. Addresses were delivered, the bell was struck three times by our good long-time sexton, John Osbelt, and the event was also signalized by a joyful festal celebration.

"The Young People's Association," organized October 10, 1881, made itself helpful to the Church while it continued, or for about ten years.

Early in 1882 negotiations were begun which resulted in an exchange of land, by which the parsonage lot was improved in shape, and a much-needed extension of it procured on the south side of the parsonage, including the line of elm trees planted by the pastor. Formerly the south line ran only a yard from the parsonage wall. By this exchange \$800.00 were realized, which in the summer of 1882 were spent in newly roofing, repairing, painting and papering the parsonage, and later, the same year, in making improvements at the Church. At a later time, to accommodate a neighbor, about a yard of land along the south line, including the elm trees, was sold.

January 15, 1883, in the evening, after the adjournment of the Annual Meeting at the Church, and according to a well-concerted plan in which about forty persons participated, a collation was served in the house of Mr. John Stacy, who for more than ten years had been the faithful 'Treasurer' of this Church. After the collation, the company presented to him a large framed engraving, "The Return of the Mayflower." Congratulations

were extended in short addresses, and the pastor read a brief complimentary poem.

Early in 1883 there was also a revival of interest in the procuring of a clock for the tower of the Church, for which several persons had promised large amounts at the time of the "Bell Celebration." Subscriptions were obtained by Mr. Wilson R. Hare, which amounted to \$603.00, when the clock was ordered; and, on the evening of May 31, 1883, the clock having been put in its place, a "Clock Celebration" was held in the chapel in honor of the donors. The entire cost of the clock was about \$700.00.

In August, 1883, improvements were made in the chapel auditorium. The room was newly painted, and double entrance doors were put in the middle, directly opposite the double outer doors of the chapel, instead of the two single doors formerly placed on either side the center for entrance to the auditorium.

September 25, 1883, the Ladies' Improvement Society was organized, and for some years did much for the Church in a social as well as in a material way.

On Sunday, September 30, 1883, the congregation was invited to attend on the following Thursday evening, the first of a series of entertainments to be given by the Ladies' Improvement Society for the raising of money to improve the church edifice. More than \$700.00 were raised by this society to plaster and paint the church, put in new steps at the front, and to paint the outside of the chapel. The work was entrusted to, and done under the direction of Mr. Amos Mason.

The last week of December, 1883, a new furnace was put beneath the floor of the church on the left of the pulpit, at the cost of \$150.00.

"The King's Children," a missionary band, was organized April 5, 1887, and December 15, 1889, was divided into two bands, called respectively, "The Senior Band," and "The Junior Band" of "The King's Children." These Bands did good work for missionary causes for about eight years, or until they were disbanded to give place to other organizations.

June 27, 1887, in the evening, the congregation surprised the pastor and his wife by celebrating their fifteenth wedding anniversary at the parsonage in a unique and delightful way, with

daintily printed program, an address by the Rev. Dr. Edward G. Thurber, a poem by Mrs. Ira H. Williams, and a speech by Mr. Henry H. Loomis, who presented, in the name of the congregation, some fine pieces of furniture. A pleasant feature of the occasion was the singing of part of a "Thanksgiving Ode" published by the pastor several years before.

February 29, 1888, at a meeting in the chapel, the congregation decided that a new carpet and new cushions should be purchased for the church, and a committee was appointed to nominate soliciting and purchasing committees. These committees were afterwards appointed, and their efforts were so successful, that plans and specifications for proposed changes in the church edifice were obtained, and another meeting of the congregation was held in the chapel, Thursday evening, June 14, 1888. At this meeting "The Ladies' Improvement Society" was authorized to undertake the work proposed,—making interior changes and decorations, lowering the platform about a foot and a half, extending it at the front about two yards, and removing the organ, if possible, to the arch behind the pulpit. It was afterwards decided that the removal of the organ was not advisable; but the other plans proposed were undertaken. Work was commenced on the platform July 6, 1888, when the old pulpit which stood just outside the arch was taken down. Three seats were taken away at the front on either side of the middle aisle, to make room for the extension of the platforms.

The church was closed from Sunday, July 1st, until Sunday, October 28, 1888, when it was re-opened for public worship. During September and the first three Sundays of October, services were held in the chapel. When the church was re-opened the work was almost finished. The brass standards and lights on the platform, first used Sunday evening, November 11, 1888, were the gift of Mrs. Laura M. Burton. The pulpit reconstructed with great care and skill out of the old one which had been built into the old platform, was put in place Saturday evening, December 8, 1888, its reconstruction being the gift of Elder James Van Vleck.

Notably, the same year, March 18, 1888, a special collection was taken for the "Centennial Ministerial Relief Fund," amount-

ing to \$265.00, which was afterwards increased by a contribution from the Sunday-School, of \$12.57, making a total of \$277.57. Of this amount, \$250.00 were given by three of the elders, two of them giving \$100.00 each, and one of them \$50.00.

In the year 1889, four fine memorial windows were put in this church edifice, in place of the old plain ones; the first (April 8-10) by the Duncan brothers, John, Joseph and William, in memory of their parents, William and Mary, and their sister, Fanny, and their brother James, all valued friends and helpers of this Church. The second window was given by Mrs. Ira H. Williams in memory of her husband, long, with her, devoted to the welfare of this Church. The third window was given by Mrs. Charlotte A. Upson, a liberal benefactor of this Church, in memory of Mrs. Charlotte A. Beardslee, also one of this Church's best friends and finest characters. The fourth window was given by Miss Ellen Alvord, in memory of Dioclesian Alvord and of Sarah Wheeler Alvord, who was one of the three noble women who founded our Sunday School.

In August, 1889, the chapel infant-room and kitchen, were newly painted, papered and kalsomined at an expense of about \$117.00, of which amount \$34.46 were collected by Mrs. James Van Vleck and \$82.00 were paid by Mr. D. H. Gowing. Later, the gutters around the church were repaired and newly cemented, and some repairs were made also at the parsonage, the entire cost being about a thousand dollars.

January 26, 1890, after the pastor had preached his fifteenth anniversary sermon, the congregation presented to him, with a fitting speech by Mr. D. H. Gowing, a fine gold watch. A reception also was given to the pastor and his family later in the week.

June 10, 1890, "The Young People's Association" adopted a new constitution, which it neatly printed.

March 3, 1891, Mr. D. H. Gowing gave the Church a fine brass light stand for the pulpit.

In consequence of a meeting held in the church Tuesday evening, March 10, 1891, extensive repairs and interior changes were begun on the parsonage, which were completed April 24, 1891. Later, in the summer, the chimneys were rebuilt, and a new tin roof was put upon the parsonage. The same year a new furnace

was put beneath the central aisle of the church, at the cost of \$188.00, paid by the Young People's Association.

The church edifice was also repainted, its chimneys repaired and the gutters and walks around it put in perfect condition.

The clock in front of the organ loft was repaired by the order of Elder Henry G. Snow, and ticked again at the pastor's anniversary service in January, 1892, after having been silent since May, 1883, when the great clock was put in the tower.

"The Christian Endeavor Society" of this Church, organized in 1892, for some years made itself eminently useful.

"The Scattergood League" of boys, organized November 15, 1892, did some good work while it continued, about two years, but had to be discontinued on account of sickness in the Leader's family.

"The Ladies' Relief Circle," organized in 1892, for an emergency, helped some of the needy ones during the following winter.

February 26, 1893, being the Pastor's fifty-first birthday anniversary, some members of the congregation celebrated the event in a very pleasing way. A goodly company of girls and boys, instructed beforehand by Miss Belle Usenbents, sang sweetly a song adapted for the occasion by Principal H. E. Barrett, and presented to the Pastor fifty-one new dollar bills fastened to as many roses. In addition to which a surplus of ten dollars was afterwards handed to the pastor's wife by Elder Henry G. Snow.

May 8, 1893, the Pastor was authorized to negotiate for an exchange of the old hymn-book, "Songs for the Sanctuary," for copies of "The New Laudes Domini," which were obtained, and first used by the Church, June 23, 1893.

May 28th and 29th, 1893, the Sunday School celebrated its seventy-fifth anniversary according to a printed program. The Pastor read a history of the Sunday School on Sunday morning of May 28th, and in the evening, anniversary Sunday School services were conducted by the Superintendent, Elder D. H. Gowing. Monday evening, the 29th, a festival completed the occasion.

August, 1893, a fifth memorial window was given to this Church by Mr. Wilmot E. Burton, in memory of his father and

mother, Burr and Laura M. Burton, long most devoted members of this Church.

"The Boys' Brigade" was organized in 1894, but continued only a short time.

January 27, 1895, this Church celebrated the Twentieth Anniversary of the Pastor, morning and evening, according to a printed program. In the evening the Presbyterian pastors of the city and vicinity united in the celebration, and presented their congratulations to the Church and to its Pastor, after which Elders Van Vleck and Gowing responded for the Church and Sunday School, and the Pastor for himself and family. On this occasion the congregation presented to the pastor twenty crisp five-dollar notes attached to as many American Beauty roses.

"The Junior Society of Christian Endeavor" was organized July 6, 1895, and flourished for some time, taking the place of "The King's Children" bands, which were discontinued in favor of the new organization.

January 24, 1897, the Church celebrated, according to a printed program, its seventy-fifth anniversary and the Twenty-second Anniversary of the Pastor in conjunction, addresses being made in the evening by the Rev. Charles F. Janes, and Dr. Henry D. Didama, a former Superintendent.

February 11, 1897, "The Woman's Missionary Society" presented to the Pastor's wife, long its President, some fine pieces of cut glass.

November 15, 1897, "The Ladies' Aid Society" was organized, and has had a remarkable growth, now numbering about ninety-one members, and has accomplished great things, promoting much both the social and material welfare of this Church.

March, 1898, a "Home Department," now numbering seventy-two, was organized in connection with the Sunday-school.

Early in the year 1899, it was decided that the chapel should be reconstructed within and extended at the front. For this purpose about \$700.00 were subscribed, and, outside of the congregation, Dr. and Mrs. H. D. Didama, and Mr. William Kirkpatrick contributed to this object, which required altogether an expenditure of about \$1,500.00.

In January, 1900, at the time of the pastor's Twenty-fifth

Anniversary, just after the lights were extinguished in the parsonage on Saturday night, a young man rang the bell and left at the door a handsome testimonial, consisting of upwards of two hundred dollars, together with a note subscribed by many names, which contained these words "Kindly accept this testimonial from a few of your friends on this your twenty-fifth anniversary, together with our heartiest congratulations and warmest wishes."

A Temperance Band was organized for boys, March 7, 1902, by Mrs. Ella E. Alvord, at her own home, which was helpful to a goodly number of boys until 1904, when the leader was unable to continue the work on account of ill health.

The Young People's Society of Christian Endeavor was disbanded in December, 1902.

"The Chevalier Society" was organized in 1902, and was discontinued in 1903.

March 3, 1903, the Pastor received as a present "from the Flock" a handsome revolving chair of solid oak, and a fine silk umbrella, attached to which was a card on which was written: "To shield our shepherd from the storms of life," subscribed by the words: "From your Flock."

The Pastor, on being solicited to do so, took charge of a Bible-study class in the winter of 1905-1906, and June 18, 1906, received from the Class as a token of appreciation an *Edition de Luxe*, in two volumes, of "The Last Days of Pompeii."

March 23, 1906, the Church served in the chapel a delightful "Donation Banquet," according to a printed program, with songs for the occasion.

May 9, 1906, the Pastor and Elder C. F. Blanding were made a committee to consider the preparation of a Church Manual. The Pastor prepared a Manual which was approved by Mr. Blanding and afterwards by the rest of the session July 6, 1906, and the committee was empowered to print five hundred copies.

"The Brotherhood of this Church" was organized in 1906, and on February 21, 1907, led the men of the Church in celebrating the eighty-fifth anniversary year of the present Church organization, with a fine banquet in the chapel.

January 11, 1907, it was resolved that the Deacons be invited

to attend the meetings of the session, and also to assist the session regularly at the Communion services.

March 6, 1907, the Deacons of the Church adopted a more systematic method for promoting Church benevolence, the results of which have been, so far, very gratifying.

July 10, 1907, the Session resolved to support the evangelistic work of the Presbytery. At the same meeting, the Pastor, A. H. Fahnestock, Elder C. F. Blanding and Deacon Franklyn T. Oberle were made a Committee on the One Hundredth Anniversary of Presbyterian Church Organization in Salina.

November 6, 1907, it was resolved that the Session of this Church should do what it could to encourage the Forward Movement for Missions, which it afterwards did.

January 26, 1908, the Pastor's thirty-third anniversary Sunday, the men of the congregation presented to the Pastor by the hands of Mr. Adolphus W. Waldron, a purse containing over two hundred dollars in gold.

April 18, 1908, through the Ladies' Aid Society and the generosity of Mr. Bert W. Moyer, the old Communion table, put in new and beautiful condition, was restored to its proper place in the church. Soon after, for the old Communion plates, also recently renewed, to rest on, the Society also had made and placed upon the platform a new walnut stand.

In August, 1908, the sixth memorial window was given to the Church by Mrs. Rinette V. Hallenbeck, in memory of the Van Vlecks, who had been for many years devoted members and helpers in this Church.

November, 1908, before Thanksgiving Day, the congregation painted and papered the dining-room of the parsonage and added plate-rails to its walls.

January and February, 1909, the other lower rooms of the parsonage, and the entire hall also, were painted, papered, and supplied with picture-rails.

May 23, 1909, the pastor handed over to the Church a picture of Rev. Dr. Dirck C. Lansing, which was presented by Mrs. Helen Lansing Cheney.

October 27, 1909, and later, further action was taken with

respect to the Centennial Celebration, and committees were appointed to make preparations for the occasion.

On Wednesday evening, November 17, 1909, a meeting of the Centennial Committee was held at the home of Mr. C. F. Blanding. Rev. A. H. Fahnestock was made Chairman and Mr. C. F. Blanding Secretary. Others present were Messrs. Henry G. Snow, John W. Church, W. R. Hare, Mr. and Mrs. George A. Cholet, Mrs. D. H. Gowing, Mrs. Frank E. Reid, Miss Julia Munro, Mrs. D. W. Nicholson. It was resolved that the Chairman appoint a committee of five on printing and also on program, the latter to make such arrangements with the Onondaga Valley congregation for union services, such as might be deemed wise. The Committee on Printing was afterwards appointed as follows: Frank E. Reid, Franklyn T. Oberle, Bert Fairchild, C. F. Blanding, Mrs. D. W. Nicholson; and the Committee on Program, as follows: John W. Church, George A. Cholet, Wilson R. Hare, Mrs. Henry G. Snow, Miss Julia Munro.

Monday evening, January 10, 1910, there was held, at the parsonage of this Church, a meeting of representatives of the Onondaga Valley and First Ward Presbyterian churches. There were present, the pastor of the First Ward Church, Chairman, the pastor of the Onondaga Valley Church, as Secretary, Messrs. George H. Slocum, Frank E. Clark, and John W. Church, Mrs. Helen A. Hoyt, and Miss Mary Louise Pattison. It was resolved that on March 20, 1910, each church hold its own historical service in the morning; that the two churches unite in a Communion service at the Onondaga church in the evening, and that the pastors take charge of and arrange the service; that the churches unite in a fellowship meeting and a reception in the First Ward Church, on Monday evening; that arrangements for the reception be left to a committee of the congregation meeting in that church; and that Messrs. Frank E. Clark and John W. Church be a committee on the program for that occasion. The pastors were also appointed a committee on the union program for Sunday evening, each pastor being free to arrange his own Sunday morning service.

Last among the gifts of the congregation to the pastor and his family, were those received January 25, 1910, the second day

after the Pastor's Thirty-fifth Anniversary:—a large and beautiful silver salver with an engraved testimonial in appreciation of his services, given to the pastor, and a beautiful brooch of amethyst and pearls, given to his wife, followed in the evening by a delightful reception given to the pastor and his family.

During the past thirty-five years the pastor and his family have received also from individual members of the congregation and community many other beautiful gifts and tokens of appreciation, which have helped them much and added greatly to their happiness.

For all these gifts and for the countless cheering words uttered or written by members of the congregation and many others as well, the pastor for himself and family would here record united, hearty thanks to God.

The pastor earnestly desires for himself and every member of the Church and congregation, first of all, that full supply of the Spirit of Jesus Christ, which will impel and enable every one to do what Christ would have him do for the advancement of His kingdom upon earth; and next to such spiritual enlargement, a new and larger chapel, better suited to the growing needs of a large and increasing Sunday-school. May this also be secured in the good providence of God.

